

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Bobbed Hair, Bossy Wives, Women Preachers WHAT THE CROSS MEANS

BY EVANGELIST JOHN R. RICE

(Preached February 22, 1941 at Wheaton Bible Church, Wheaton, Illinois. Stenographically reported.)

I was going to preach in Decatur, Texas, in a big tent campaign on the question, "Can A Saved Person Ever Be Lost?" One good woman said, "I am coming to hear you preach, but I am not going to believe a thing you say." I said to her, "You are coming dumb, and will go home dumber. You came ignorant and you will stay ignorant."

How many here like that say, "Brother Rice, you can't show me a thing in the world?"

How many here say, "Brother Rice, I would rather you would preach about something that does not affect me. If it is going to affect the way I live, I am not interested in any more light on the Bible?"

I wonder if you are being honest.

How many people say, "If you will show it to me in the Bible, if it makes a fanatic out of me, if it makes me look like an old hag, if it makes me out of style; if you show it to me in the Bible as the plain will of God, by God's grace I will try to do it?"

In First Corinthians eleven we will read the first sixteen verses, and you will be very prayerful, I trust, that God will open our hearts to the truth.

"1. Be ye followers of me, even as I also am of Christ."

"2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."

"3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

"4. Every man praying or prophesying, having his head covered, dishonoureth his head."

"5. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."

"6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

"7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."

"8. For the man is not of the woman; but the woman of the man."

"9. Neither was the man created for the woman; but the woman for the man."

"10. For this cause ought the woman to have power on her head because of the angels. (Or some symbol of authority on her head because of the angels.)"

"11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

"12. For as the woman is of the man, even so is the man also by the woman; but all things of God."

"13. Judge in yourselves: is it comely that a woman pray unto God uncovered?"

"14. Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? (The silly.)"

"15. But if a woman have

long hair, it is a glory to her: for her hair is given her for a covering."

"16. But if any man seem to be contentious, we have no such custom; neither the churches of God."

Now there a good many people who feel like any such discussions as this are merely frivolity. Many, many people think when I announce I will preach on "Bobbed Hair, Bossy Wives and Women Preachers," they think it is some catchy phrase by which I hope to get a crowd, but that I will really preach on something else. People feel that no man as intelligent as Brother Rice would waste his time preaching about bobbed hair and bossy wives and women preachers. No matter how intelligent or unintelligent I am, I am going to preach on what I announced. Some people have an idea that part of the Bible doesn't matter. Very often preachers say, "Paul was an old bachelor and he had it in for the women." "I differ with Paul," one woman told me. "It is not to your credit if you do," I told her, "this isn't Paul writing, it is the Holy Spirit. Paul was just His stenographer, the secretary of the Holy Spirit to write down what God said." Anything God ever said is right, and it is important, and we ought to love it and open our hearts to it. Don't you ever think it is a shallow matter when we find in the New Testament some plain discussions about practice, for there is a deep and fundamental reason and doctrine underneath it which is worthy of your profound study, your whole-hearted adherence and obedience.

Let's start where the Bible starts on this.

God's Divine Order of Authority In the Church, In the Home, In Government

"Be ye followers of me even as also I am of Christ." Evidently that verse starts out on the matter of authority. Paul said, "You are a follower of Christ, sure." But he said, "You follow me, as I follow Christ." Paul said, "I am a follower of Christ, and you are to follow me as I follow Christ." Whatever men say about it, Paul said, "I have better light on how to follow Christ than you have, more than the saints of Corinth had," and God intended that light given Paul should be passed on. Paul should say, "Come on, follow me. I am following Christ, and you follow me." That is God's plan. Preachers sometimes say, "I am going to hide myself behind the cross." I remember one preacher said, "I wish I had a curtain across here so nobody would look at me at all while I am preaching." Well, curtains are pretty cheap, and I suggested he get a curtain and carry the same curtain with him everywhere. If he really wanted a curtain, why didn't he get one? I am afraid he was speaking figuratively. I heard somebody else say something like that. It may sound humble, but that is not God's way. God's way is for the preacher to stand out in front, to let his light shine as a candle on a candlestick, a city set on a hill. That is what God said for Christians to do, and Paul said — he didn't have a false modesty about this — "I am following Christ, and God wants you to follow me as I am following Christ." In other words, there is a certain divine order in the Bible. Preachers come first, and then the church comes next.

Apostles come first, and then the people at Corinth come next. That is God's way. That is God's way in this church; the pastor is first in divine order and then the people under their pastor. I know that is a very old-fashioned doctrine. Somebody said, "This is a congregational type of government in the church." Never you mind, the Bible still says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). Yes, my dear people, this dear man here is one who rules over you. Another scripture in Hebrews says, "Salute all them that have the rule over you" (Heb. 13:24). Some of you think the pastor ought to run you down to shake hands with you in the church. That is not so. You are to salute him as one God has put in authority. Here is God's order. Paul says, "You follow me as I follow Christ."

In Dallas, Texas, I preached on the subject I am going to preach on tomorrow morning here, "Going Outside the Gate With Christ." I showed what it would cost in Dallas to stand out for Christ as we ought, against worldliness, and to stand for the verbal inspiration of the Bible, against denominational overlordship, and to start out to be different from our companions and friends and separate from the world on sin and to be for God. I told them, "We will be called fanatics and fools if we go outside the gate with Jesus, bearing His reproach." Then I asked how many people would say, "By God's grace, I will take up my cross of reproach and shame and follow Jesus?" Among those who came was a dear woman who shook my hand, and as I looked down in her face, her eyes flooded with tears, she said, "Brother Rice, I will go wherever you go." At first I felt to rebuke her and say, "No, no. You follow Christ. Don't follow me!" Then I remembered that is what Paul said people ought to do. She said, "Brother Rice, I will go anywhere you go." That is the way to do about it. That is rather hard on

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BY DR. H. A. IRONSIDE
Pastor of Moody Church
Chicago, Illinois

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (that is, by the simplicity of a proclamation) to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." — I Corinthians 1:17-24.

In this passage the Apostle Paul is not seeking in the slightest degree to under-value Christian baptism when he says, "Christ sent me not to baptize, but to preach the gospel." He is seeking to get us to realize that the important thing is making known the good news; then of course when people believe the good news it is right and proper they should be baptized. Paul so decreed even in Corinth, the city to which this letter was directed, for we are told in the book of Acts, "Many of the Corinthians hearing believed, and were baptized." But the great thing to emphasize is not any Christian ordinance, no matter how precious, but the Gospel which is set forth in that ordinance. The apostle said, "My message is the good news and I seek to preach it not with wisdom of words." That is, he did not try to adorn his address-

es with oratorical splendor and rhetorical platitudes lest the people would be so taken up with the manner of presentation they would fail to get the message itself.

You have perhaps heard the story of the painter who painted a most beautiful picture and placed it in a very fine frame. A friend came in, to whom he said, "How do you like it?" "It is one of the most beautiful frames I have ever seen!" The artist tore away the frame with indignation and cried, "It is the picture, not the frame that is important!" So the Apostle Paul was concerned lest in his preaching the Gospel, it would be so adorned with wisdom of words, that people would be occupied with their beauty rather than the message. He said, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." By this expression "preaching of the cross," he means the proclamation of the Gospel. He identifies one with the other. You can't present the Gospel without preaching the cross.

What then is the meaning of the cross? Cicero said, "The cross is so shameful it should never be mentioned in polite society." Crucifixion was an ignominious method of death which the Romans made common and ordinarily it was reserved for slaves who offended their masters or for traitors against the government.

It was reserved for the lowest in society and the vilest criminals. Yet our Lord Jesus Christ, the holy, spotless Son of God, died upon a cross. We find in Roman literature that so terrible were the sufferings of the crucified, it was a common thing to use "crucifixion" as a figure of speech to denote extreme suffering, physical or mental. Our Lord Jesus Christ endured the most extreme physical and mental suffering when He took our place upon that cross.

We might say Calvary first of all tells out the wickedness and malignity of man's heart as nothing else could. In the second chapter of the book of Acts when the Apostle Peter was driving home to the consciences of the men of Israel their guilt in rejecting the Lord Jesus Christ, he exclaimed, in verse 22, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We learn two things from this scripture. It was in the purpose of God that His Son was to be delivered to death in order to settle the sin question, but it was man, energized by Satan, who delighted in heaping upon the Lord Jesus Christ the shame and the ignominy and the suffering that were connected with the cross itself. It was not absolutely necessary that the Lord Jesus Christ should expire on a cross on Calvary in order to put away sin, but it was foreseen. God, looking down through the ages, saw that was the way His Son was to die. "They pierced my hands and my feet" (Psa. 22:16). His death should be of such character that nothing but crucifixion would answer. But that did not excuse the men of Christ's day, whether Jews or Gentiles, for putting the Son of God to that accursed tree. Nothing reveals the wickedness

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Our Hope

BY ANNE CATHERINE WHITE

A shout!
A trumpet note
A Glorious Presence in the azure sky!
A gasp,
A thrill of joy,
And we are with Him in the twinkling of an eye!

A glance,
An upward look,
Caught up to be with Christ forevermore!
The dead alive!
The living glorified!
Fulfilled are all His promises that came before!

His face!
His joy supreme!
Our souls find rapture only at His feet!
Blameless!
Without a spot!
We enter into heaven's joy complete!

Strike harps,
Oh, sound His praise . . .
We know Him as we never knew before!
God's love!
God's matchless grace!
'Twill take eternity to tell while we adore!

(In tract form from The Moody Bible Institute of Chicago)

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Bobbed Hair, Bossy Wives, Women Preachers

(CONTINUED FROM PAGE ONE)

preachers, but nevertheless, that is why God put preachers in the lead. "You follow me as I follow Christ."

All right, there is a divine authority, and it comes down in the churches through God's appointed men. That is the lesson to start with.

The next verse says: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances (another word for commandments) as I delivered them to you." Paul said, "God is pleased with you, and I praise you, the Holy Spirit dictates it here and praises you Christians because you listen to the voice of authority," the authority of God in Paul. That is, God has an order in the churches — apostles first, then people; preachers first, then people. That is God's plan. Some people have an idea that preachers are just somebody to run around and wrap up sore toes, to come to see you when you are sick. No, sir, a preacher is a man of God who ought to speak with divine authority, tell you where to head in, and when to get up and get, when to clean house. Yes, sir! A preacher tells you what God Almighty said to do. A preacher is a man who speaks with authority, the authority of God. He is God's man if he is true to the Word of God. If he isn't that, you ought to get the kind that is. I tell you now, there is such a matter as divine order. Somebody says, "Well, in church everybody is equal." In the Baptist churches that is an old saying, that every member is equal. But it is not true. It is not true in any church. Here is a worldly-minded man, though he is saved. Here is a man who doesn't fast and pray and wait on God and doesn't love the Word of God. He is meager in his giving and never wins souls. And on the other hand here is a man who may sacrifice, who is out and out for God and who knows the Word of God and is led by the Spirit. Are those two men equal in influence? They ought not to be. If they are, then the Word isn't having its free way in the church. According to law, in voting and in some other matters legally before our government, I believe in equality, but before God there is a divine order which we must follow. It is so in the home: parents before children. It is so in the school; teachers before pupils. It is so in the government; president before senator, senators before representatives, and elected representatives before common people, a traffic cop before a preacher! That is God's order. In the home between husband and wife, and in the church between the pastor and the people, that is so. That is God's divine order. That is true in matters of Christianity, too. In the church it is true, and between man and woman it is true as verse three here says: "I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Now let's see, here is the divine order. There are four places in it, aren't there? Who are those four persons in definite order? They come in certain order. There is God, and Christ, and man, and woman. God is the head of Christ. Christ is the head of man. Man is the head of woman. God made that order, I didn't. Somebody says, "I don't think it specially matters." Then suppose we say the Lord Jesus says, "I will rebel against the Father. I want to make the Father do what I say," would you like that order? Suppose you change this order and let man not be subject to Christ any more, not take Christ as Mediator, as Intercessor, and let the man go direct to the Father, go around Christ, get above Christ. How would that suit you? Is that presumption? Suppose we turn it the other way and the wom-

an says, "I will ignore what God says about man and about Christ. I will ignore my husband and my father. I will ignore Christ, I will go to the Father. I will ignore the divine order between." No, no.

Somebody says, "Well, this matter of bobbed hair is only a matter of custom anyway, and it doesn't specially matter." But it matters as long as this matters: God first, Christ subject to the Father, man subject to Christ, and the woman subject to man. It matters as long as God has that order, and that order still stands. God set that order, I did not.

Now about authority in government, God has a way. He said, "The powers that be are ordained of God." In the home between parents and children God has a divine order: parents first, then children. God has an order between masters and servants. I know labor unions want to control industry, and the man who didn't do as much work, and didn't do as much planning and working, and doesn't own the property, and didn't put in the money, wants to control the business, but God has a divine way. He says, "Servants, be subject to your masters as unto the Lord." Now God has that way. "Fear to whom fear, tribute to whom tribute, honour to whom honour is due." Don't ignore that. The authorities and the powers that be are of God. God puts that order; order in churches, order in homes, and order in the government. If you ignore that you sin against God Almighty, not against the preacher in the church, not against the boss in the factory, not against the teacher in the school, wives not against husbands in the home, but against God. Authority is of God and the powers that be are ordained of God. God first, Christ second, man third and woman fourth.

Somebody says, "I don't like that." You are not alone there. I would lots rather be first in many things. What a pity that I live in America and Franklin D. Roosevelt is president and I can't be first! You and I had much rather be president. Here I live in this town of Wheaton and I am not mayor of it, what a pity! Here I am a member of this church and can't be the pastor of it; isn't that a pity? I live in this county and I am not sheriff of it. I drive out here, and there is a sign that says, "25 Miles An Hour," and I want to drive 40. What a pity! When you rebel against authority, you can always think up some alibi. Every criminal feels just like you do. Every fallen angel, kicked out of Heaven, doesn't like it, either. Every lost sinner who goes to Hell and who is not for Christ, feels like you do. No, you are not alone in this matter of rebellion against authority, of wanting to have your own way. But God's way is for you to be in subjection to authority.

Wives To Be Subject To Husbands

We will go a little further. In the matter now of man and woman, we will take up three main points: Bobbed hair, bossy wives, and women preachers. The matter of bobbed hair will be taken up in detail later. But first of all, let's see what the Word says here: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (verses 4 and 5). The difference about bobbed hair, is a difference of heart. There are great fundamental principles involved; let's begin on that. What are they? First of all, the Lord put it this way: "Wives, be in subjection to your own husbands" (I Peter 3:1). Women are to be subject to men in the home. That is God's plan. Back in the Garden of Eden when there was no sin (turn to Genesis 3:16), God didn't give any orders to mind anybody. Both were perfect, both were sinless. There was never a difference of opinion. They never had any quarrels. They needed nobody to keep order. They didn't need a police. In the Garden of Eden no one had to be watching the labor unions to see that they didn't blow up the factories. They didn't have to watch the Fifth Columnists in the government in the Garden of Eden. But when sin came in, God had to appoint leaders. Here is what God said in Genesis 3:16:

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth chil-

dren; and thy desire shall be to thy husband, and he shall rule over thee."

Notice this strange thing. The Bible is word for word inspired, and God has a peculiar way: when God talked in the Bible to servants and masters about their duty to each other, He always begins with servants, then masters. When He talks to parents and children about their duties to each other, He always talks to the children first, then parents. Isn't that strange? When God talks to rulers and citizens about their duty to each other, not primarily about their duty to God, God always talks first to citizens and then to rulers.

When God talks to the husband and wife about their duty to each other, not primarily to God, but to each other, God always talks first to the wife and then to the husband. And so He does here. Again and again in the Bible it is the same way. In the Garden of Eden, God said to the woman, "Thy desire shall be to thy husband, and he shall rule over thee." Some woman says, "I don't want my husband to rule over me." But that is God's way for happiness in the home. Oh, my, how Dorothy Dix and Adell Robinson and other women columnists say, "The idea of any woman having to ask her husband for a quarter." But God said it to Eve: "Thy desire shall be to thy husband and he shall rule over thee." That is God's appointed way.

Now turn to the New Testament. Suppose you turn to the most spiritual book in the New Testament, and the highest standard of Spirit-filled life — turn to Ephesians, chapter five, and verse twenty-two and following. In the New Testament the Lord says here about wives: "Wives, submit yourselves unto your own husbands, as unto the Lord." Now is your husband like the Lord? Is he enough of a Christian that he is like the Lord? You say, "No, he isn't!" Well, nevertheless, when it comes to being subject to him, to obeying him, you do that as if he were the Lord, "as unto the Lord." That is the way a wife is to be subject to her husband. That certainly is a strange, radical statement — how far-reaching! Wives are to be subject to their own husbands as unto the Lord Jesus. And the Scripture says, continuing: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Just like Christ is head of the church, the husband is head of the wife. Now is that limited, or is that only relative, is it only figurative that Christ is head of the church? Somebody says: "Well, that was just back yonder, a passing custom." Well, was it only a passing custom that Christ is head of the church? Some churches think so nowadays. Never mind, these days we don't need Christ, they say. Do you people set Him aside as the modernists do? Was that only a passing custom? No. Well, the same way, just like the church is subject to Christ, even so is the wife to be subject to her own husband. Notice the wonderful picture here. The Scripture says, "Christ is head of the church," and the church is called His body. And just so then a husband and wife become one flesh, and the husband is head of the wife. Now Christ is the Saviour of the spiritual body, isn't he? We are saved by the head of our spiritual body, Christ. He is the Saviour of our soul. But the husband is the protector, the provider, the saviour of his wife's body, and therefore in a very peculiar sense there is an exact pattern, the wife is to obey her husband as if he were Christ, and he is the saviour of the body of his wife, as Christ is the Saviour of his spiritual body.

So then the scripture in conclusion says, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands" — how far? Well, I won't read it. You women look at the rest of that verse. I hardly dare to, it makes me tremble to think of the responsibility God puts on me. If you have your Bibles look on. When I come to that last part you read it. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands" — how far? — "IN EVERYTHING." Now that is how serious this question is in the home. It is not a matter to snicker over. I preach on it, not to get a crowd, and I tell you now, if you think it is a joke, if you think anything I ever preach is a joke, you have got me down wrong. It isn't a matter of a silly

business of getting a crowd. It is a deep, fundamental matter. In America everywhere there is rebellion against God, rebellion against all authority, rebellion against law, a turning of wicked hearts against God's way. People need to come back to submission to authority. There is something bad wrong with the women. It isn't just the bobbed hair, it is a bobbed heart. This is serious and everybody ought to take it to heart. That will take grace to say, "I will do what God wants me to do. I will do what God said." It is a solemn matter of the heart, not just a matter of dress and custom.

Let's read on in Ephesians: "Husbands, love your wives (how much) even as Christ also loved the church, and gave himself for it." Notice it isn't first husbands and then wives. It God had spoken to husbands first, the woman would say, "You wait. Go and see if you do what you ought to do, and then I will see if I obey you." The Lord doesn't leave anything like that.

Let's go on to verses 32 and 33: "This is a great mystery; but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

Somebody said, "Brother Rice. I think it is wrong for a preacher to have *reverend* before his name." As far as I am concerned, it doesn't matter. I like the title *brother*. If you want to call me *Evangelist*, evangelist is a Scriptural term and I usually use it about myself. But it surely wouldn't be especially harmful for a fellow to be reverent toward a man of God, when every woman that is a Christian is to be reverent toward her husband. That is what God said. That is the attitude of mind God said she should have. Let me tell you, good women and good men, get your hearts fixed and you won't have trouble about your hair. Get your heart fixed on this question of authority and you won't have trouble about your hair. I am not guaranteeing that your hair won't come out after awhile. But right now it is a proposition of the heart. It surely is, and how fundamental.

Turn over a little further — it is very clear here — turn to Titus, chapter two, verses four and five. Titus was to teach the older women "that they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed." Do you know one reason why people have no confidence in modern churches and Christianity? That is why. It does not make good children to parents. It doesn't make good wives to husbands. It doesn't make good boot-blacks in shine shops. It doesn't make good labor union men to bosses. Christianity these modern days doesn't teach people to be subject to authority. It doesn't teach people to obey the government. The world has no confidence in any kind of Christianity that doesn't make a wife good to her husband, obedient to her husband. If your Christianity doesn't make any difference in the way you live, you are a stumblingblock to the unsaved world. All over this country, I have tried again and again to win them, and their wives have broken all the plans, all efforts of good people and have caused the name of Christ to be blasphemed because the wives are Christians and yet it doesn't make them good wives. Children can't be good Christians if they are not good sons or daughters. You can't be a good Christian if you are not a good member of this church, if you are a member of this church. If you are not a good Christian, you are whipped before you start out. If you think public service, and baking pies, rummage sales — if you think that is what God wants you are wrong. What God is after is a knocking down of the heart to the will of God. No woman can be a good Christian who isn't first of all a good wife. No sinner husband is liable to believe in his wife's Christianity if it doesn't make her into a good, obedient wife first. My heart shrinks at the very plain words, the strong words, the holy but awesome responsibility of a husband, but it is in the Bible and preachers ought to preach it if they believe the Bible. I believe the Bible, there it is. I tell you why our country is full of criminals, why the houses of correction, why reform schools, why the rebellion in the church, rebellion in the

schools, why jails are full of boy and girl bandits, it is because respect for authority has been broken down, broken down first by you women, fine church members who run most of the church business. The churches are sissified. And you wishy-washy, willy-ninny, forked-sticks-with-pants-on without any manhood, you lacy-pants, don't have any backbone. You sit by and let the women boss the home and run the churches. Nobody has any confidence in this kind of Christianity. I will stick by the side of Joshua who said, "As for me and my house, we will serve the Lord." I will stick by the host of great Bible characters. The Lord said about Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Let me tell you right now, if you don't fix the thing in the home you will not have it right in the church. If you do not have the kind of Christianity that will make a man a real man in the home, put the wife in proper relationship to her husband, you will not have it in the church so people will have respect for God and Christ and the church. I know that is old-fashioned and silly to you. Sure it is. Yes, my brother, but it is God's way, and it used to work and they had nice homes, and brought children up in the fear of the Lord. It used to make virtuous girls who knew how to blush and boys who had manhood to stand against temptation. These days your boy, now raised in a sissy home, with never any stripes on his back, who never learned to mind, never learned to work, where nobody bosses anybody, nobody requires anything and nobody gets anything, when that boy gets to camp he will be led astray by prostitutes and rum sellers because he has no manhood, no character back of him. America is going down because we don't have any sense of responsibility to God. If we don't fix it in the homes, we will never fix it anywhere. That is God's way. You don't like that. All right, mark that verse so when you get home you can cut it out of your Bible. That is in Titus 2:5.

I will read you another in First Peter the third chapter, and then when you get home you can tell the Lord you don't like that passage either. Tell Him you are not holding it against Brother Rice, that you found it in the Bible. Tell Him, "Lord, I have got it in for you. I don't like that." Then you can cut it out of the Bible. Don't blame me about it. In First Peter the third chapter you will have to cut out the first seven verses or so here if you don't like this matter of plain talk about the matter of authority in the home. Now isn't that a comfort? You won't have to be subject to your husband.

One woman down in Dallas got so mad at me she said, "I just wish you were my husband for a few minutes." Fortunately I was wishing first and I wasn't her husband for a few minutes and I don't intend to be. A lot of women have wished I were their husband for a few minutes, but I never was and I don't intend to be, either, of that kind of a wife. Some of you men have got a long time to regret that you are the husband of that kind of a wife. You surely have.

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives." The word *conversation* here refers to the manner of living.

"Brother Rice, my husband isn't even saved, what about me?" Some woman says.

Go home and mind him, obey him, be subject to him, the Scripture says.

"Why," you say, "I am better than he is."

Then prove it by doing what God says about it.

Here a boy says, "I am a Christian and my dad isn't. He drinks and curses." What shall he do, then? Make a disgrace out of Christianity by disobedience and rebellion in his home? No. And you wives, be in subjection to your husbands, so if you have a husband who will not listen to the Bible, won't listen to the Word of God, won't go to church, you can win him.

"How can I win him?"

By being subject to him.

"I don't believe it will work."

Take that up with the Lord, I didn't write this. I would risk it before I tried my way. I tell you

(CONTINUED ON PAGE THREE)

THE SWORD OF THE LORD

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Bobbed Hair, Bossy Wives, Women Preachers

(CONTINUED FROM PAGE TWO)

now, this proud, and arrogant rebellious way — I will have my way — that is the thing that sent the devil from being an arch-angel to the pit of hell. And that same sin is right in your home to make your home unhappy. My dear woman, if you rebel and say, "I will have my way," you are not likely to win your husband. No, you won't. God said the way to win your husband is to be subject to him. I didn't write this.

Then He goes on to say: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

How is a woman going to hold her husband? How will she do it? "Oh, go down to the drug store and get some pretty complexion," you say.

God bless you, I like women. Some I like better than others. Some the farther off they are the better I like them. You want to be pretty, I don't blame you, some of you, for covering your faces some way. I would, too, even if I had to buy it down at the drug store. I don't blame you so much for that. But let me tell you right now, the real way for a woman to hold her husband and have the respect of her children and peace of heart, to win her husband, is to obey him, be subject to him. Oh, you think by having your face lifted, and with painted finger-nails and the proper foundation garment, and to see that you don't have halitosis, and all that, that that is the thing to win your husband. Some silly flapper will come along and have more of that than you have Sex appeal—if that is all you have, you have a mighty slim basis for a happy home. One day your face will be lined, and your cheeks flabby and you will be "fat and forty." You will weigh 170; you used to weigh 117 when he married you. I don't care how much paint you put on, it will take a lot more than that to hold your husband's love; if you don't build a godly respect and bind Him to your heart.

"How can I do it?" you ask. "Let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."

Do you want to know how to be pretty? Go home and mind your husband. This isn't mine. Do you want to cut that out of the Bible when you get home? You don't like the Bible on this, do you? This is God's way for you to have joy, this is God's way to hold your husband, this is God's way to win him if he is lost. That is what the Bible said. Then He said, "Even as Sara obeyed Abraham, calling him lord."

You say, "I don't call my husband Lord." You call him a lot worse than that, and you don't win him by doing it. "Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

"Oh, somebody says, 'what does it matter what kind of hair I wear? What does it matter whether I mind my husband?'"

Wait until your baby is dying and you try to pray, you will find out. Wait until your boy is heading toward the pen, and you get down and try to call for God, you will find out whether it matters. I didn't write this. Somebody says, "I don't like it." Go tell the Lord. I can't keep your boy out of the pen. When your baby is about to die, I can't help you out then. You go tell Somebody that can do something for you then. One day you will want your prayers answered. You had better be sure you will be able to say, "Lord, I am risking Your way. I came Your way. You will have to attend to it for me." The Bible says how.

I could turn back if I had time to the thirtieth chapter of Numbers

where the Scripture said, here is a woman who wants to bring a tithe, or make a vow. God said, "Wait a minute. If your husband says No, then don't do it." What do you mean? Put my husband ahead of God? No, God said His will in this matter is put in the hands of the husband. If the husband disallowed it, He will put the blame on your husband, not on you. Or if her father disallowed it in the case of an unmarried woman, she is to do what her father said about it.

Some woman says, "I would stay home from church sometime if I did that." If you did, you would have the Lord with you. And you would keep your husband from saying, "You think more of that preacher than you do of me." That is right. You say, "I don't like that." No, you would rather come and sing in the choir and give loud testimonies and wonder why it is that your husband is not saved. "My, I wonder why he won't listen to her?" the people say. "Her children are going to the dogs. It is strange what a good woman she is, that her husband won't listen to her. Isn't it a pity?"

No, it isn't a pity. There is no more rotten-hearted rebel against God's way than she, and God won't hear her pray.

"Oh, she sings wonderfully and gives the sweetest testimony and lectures before the women's class," they say. She had better take all that, for that is all the reward she will get for it. She had better go back home and do what God said about this husband business if she wants her prayers answered, if she wants to win her husband.

"But her husband will lead her down that way."

God says that won't happen. You say it will, but I will take what God said. "Well," you say, "but suppose —" You don't have to suppose, why don't you believe what God says? Try it and see and then come and talk to me. Don't make up a theoretical case.

A red-headed woman said to me not long ago, "My husband wants me to go to a dance with him and I am not going to do it. I tell you, I am too good a Christian."

The truth of the matter is, there are a good many things besides going to dances that you don't do what he says.

"That is right," she said. "We fight like cats and dogs. I want my way sometimes."

You get that fixed and you won't have any trouble about your husband wanting you to go to the dance. God's way works. It does, brother. Listen to me, I will tell you what is wrong with America. It is not the bobbed hair, it is the heart, rebellion, whether in the home; rebellion, whether in the pupil against the teacher; it is rebellion against authority, rebellion of wife against husband. Rebellion is a damning and blighting thing which sends souls to Hell and pulls angels out of Heaven. It is a sad business, and it is ruining many homes.

Women Preachers

What about churches, the woman's place in the church? Turn to First Timothy the second chapter and we will read briefly here about the church. I have talked about bossy wives until they are all mad. Now I will talk about women preachers, too. I will just take a little time on this. You say, "I don't see any importance in that." You will in twenty minutes from now. First Timothy, the second chapter, begins with verse eleven:

"Let the woman learn in silence with all subjection."

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

"For Adam was first formed, then Eve."

"And Adam was not deceived, but the woman being deceived was in the transgression."

"Notwithstanding she shall be saved in childbearing, (not her soul be saved, but saved in child bearing) if they continue in faith and charity and holiness with sobriety."

Many a woman goes down in the valley of the shadow of death in child bearing who would have comfort and help for herself and baby if she would do what God says and take a woman's place here. That is right. Let us see what it says. First, let the woman remain in silence as far as any official talk at all in the church.

Women should be in silence as far as any leadership is concerned. Second, I suffer not a woman to teach. A woman is not to teach a church, nor to teach a mixed congregation nor to teach men. I mean now speaking as a congregation and in the matter of authority.

The third thing, she is not to usurp authority over the man.

All right, no woman has a right to authority over the man; in the home not over her husband, in the church not over the men, at all. That is God's plan, it isn't mine.

Let us see another. First Corinthians 14:34, 35:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

"That is just at Corinth," somebody says.

No, no. That is not just at Corinth. In First Corinthians 1:1, 2, God said:

"Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

"All in every place," saved people, this is for you. Let us see what God says then in First Corinthians 4:34, 35. Read it again: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." A woman in the church should be under obedience and speaks just like we read in the law, that is, in Genesis 3:16 and in Numbers 30:1 referred to awhile ago. That is good for the Old Testament, but it is still true in New Testament time that it is a shame for women to speak in the church.

What do you mean? My judgment is that it certainly must mean that as far as any official speaking as pastor or evangelist, as Bible teacher, as a ruler or anything of the kind, by the object lesson of the New Testament and by this statement here, no woman can take such a place as to make any official speech, or to expound the Word, or to be an evangelist, or to address the congregation. We do not have any such record if that was ever true in New Testament churches. The Scripture says the woman is to be under obedience. How far? A woman is expressly forbidden to ask a public question to have it answered in public. Let her go home and ask her husband. That is God's plan.

Now I can't go into detail because time doesn't afford. But you put it down, in Bible times there were no women apostles, no women preachers, no women Bible teachers, no women evangelists. All such do not follow the pattern of the Bible.

Somebody says, "Isn't there work for a woman to do?" Sure. And God has work for me to do in America even though I cannot be president. There is work for me to do in this town although I can't be mayor. That is not discrimination against a woman that she cannot be president or pastor. It just happens that everybody cannot be a pastor. Somebody has to have second place. No matter how badly Brother Hammer feels about it, he can't run the whole shebang. If he does it in his home, he will have his hands full back there! Somebody says, "That is discrimination." But that is the Lord's discrimination. I am not the Apostle Paul. Even though I wish I were, I am not. That is not God's way and so the rest are going to have to be subject. That is God's plan about it. And so here it is then that on this matter in the churches some have to be subject. Somebody said, "Well, Brother Rice, what about women prophesying? Prophesying was preaching, wasn't it?"

No, it was not. If you had studied it as I have studied it, every verse in the Bible that mentions prophesying, you would find the New Testament meaning of prophesy the same as the Old. Prophecy in the New Testament —

there is one book that is called a prophecy — what book is that? The book of Revelation, which is almost altogether futuristic, prophecies of things that will happen in the future. Prophecy still means foretelling the future, and it never did mean anything else. The prophets did not preach except as preachers besides. There were prophetesses in the Bible. Miriam was a prophetess, but she never did address a congregation. She led the women in singing, but she did not lead any men even in singing. Deborah judged Israel but she never did preach. If two men had a scrap over a boundary, they would say, "Let's see what God says about it," and they would ask Deborah. In Second Corinthians the sixth chapter, we are told if Christians can't agree that they are to take it to the weakest man in the church and risk what he says. Deborah didn't preach to anybody. No prophet in the Bible gave addresses — they gave a few words of direct revelation, and no woman prophetess ever did that in public. I dare you to find it to the contrary. I know what I am talking about. No, no, the Bible doesn't contradict itself, and no woman in the Bible ever was a preacher nor a pastor nor an evangelist nor an apostle nor anything of the kind.

"What about the woman who was first at the tomb?" you ask.

The Lord Jesus said to her, "Run an errand for me. Go and tell Peter and the others to meet me in Galilee."

I think that could be compared, we will say, to a woman going to a neighbor's to tell them about the meetings. But that wouldn't be preaching. You can just put it down, that God's way will work.

The Bible says that you men, you sorry, sissy men, you slackers, you quitters who need some backbone, you ought to say, "By God's grace I ought to be the high priest in my home, I ought to have family altar, I ought to have discipline for my children, and by the grace of God, I will do it." That is what you ought to do.

Bobbed Hair

Now we come back to the matter of bobbed hair. In First Corinthians, chapter eleven, we will go quickly through the rest of the passage. There is trouble everywhere there is rebellion against God. Verse four says: "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven." Now when I come into the church house I take off my hat. Some women have on hats. A woman doesn't feel any special constraint to take off her hat in church. But God has written in the heart of every reverent man in the world so that when he goes to pray he feels he must take off his hat. Nobody had to tell me to take off my hat. There is something about a man which says this, "There is nobody between me and Jesus Christ. I will wear short hair as a sign between me and God." Even in the Old Testament the Nazarenes wore long hair as a sign of special dependence, of giving up of special privileges. But put this down, "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." A woman goes to church with her head covered. Somebody says, "The Revised Version says veil, that the woman ought to wear on her head some kind of scarf when she goes to church." No, but God tells what that veil, what that covering is. Look at verse fifteen: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (or a veil). Now the covering that a woman ought to have when she goes to church, when she goes to pray, when she gives a message to somebody for God or when she wins souls ought to be this long hair which is the sign of a meek woman with a quiet spirit who says: "I am God's woman. I will be a woman then, and not try to wear the breeches and smoke cigarettes and curse. I will be what God wants me to be in the home." And God will bless her when she prays. It isn't just her hair, it goes a lot farther than that.

There are three matters about hair mentioned here. A woman's hair may be shaved. That is all

cut off, isn't it? A woman's hair may be shorn — look at verse six: "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." A woman's hair may be shaved off, all cut, or it may be shorn — part off, or it may be long hair. Now look at verse fifteen: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." A woman's hair may be shorn — that is all cut off; or shorn; or long.

Somebody said, "How long is long hair?"

It is any kind of hair that isn't shaved or shorn according to the Bible. Some women can't get as long hair as other people. That is not for me to say. But if it isn't shaved, or if it isn't cut, it is long in God's sight. In this passage there are three ways in God's sight a woman's hair can be: shaved, shorn, and long.

Another word: "But if it be a shame for a woman to be shorn or shaven, let her be covered." Then verse seven: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man."

Now a woman and a man are not alike, and I don't care, they may dress in pants, they are still not alike. A woman will put frills on hers if she can, or will make them light pink. That is all right, a woman is not a man, and you can't make her into a man. She may dress like a man but she does not think like a man. If a man ever married he would know that. He could win an argument with his wife and then she would cry and he would give her her way after all. Why? Because a woman is not a man and a man is not a woman. There are lots of things a woman can do that a man can't do. I never saw a man make a good mother of a large family. God has a plan for a woman, and God has a plan for a man. You women say, "I don't want my place. I want the place the man has." Yes, you want to talk loud and wear pants and boss and smoke cigarettes. But if you want God's blessing, you will quit your rebellion and take the place God has given you. There is happiness in the will of God.

Now, let's read further. Here is a very strange thing but it is blessed. "For this cause ought the woman to have power on her head because of the angels." Did you know that when a woman kneels to pray, the angels look down from Heaven and a woman ought to have long hair as a sign of her submission to authority when she prays, because of the angels. There are angels all about you, but you do not realize it. Jacob who ran away from home didn't realize that when he lay down on the prairie with his head upon a stone. He didn't realize that the angels of God were all around about Him. I think he shed a few tears as he thought of mother and home and the stolen birthright and how his brother meant to kill him. He didn't know that he would ever see his father alive again. And as his mind goes on like that, he sees a vision, and Heaven opens and a ladder is let down, and he sees the angels of God ascending and descending. That left them descended, doesn't it? The angels then are down here. They work down here. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" So the angels of God are all around about us. We can't see them, but Jesus said about little children: "Their angels (guardian angels) do always behold the face of My Father." When Elisha was surrounded with an army to take him, and his servant was afraid, Elisha said, "Lord, I pray thee, open his eyes that he may see." "And the Lord opened the eyes of the young

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Bobbed Hair, Bossy Wives, Women Preachers

(CONTINUED FROM PAGE THREE)

man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Eli-sha." There are a lot of angels all around us. When we come to pray how the angels fold their wings and listen! So a woman when she goes to pray, God said, "Because of the angels," be sure that you never bow your head unless you have long hair which marks you as God's woman submitted to the will of God.

Why? Angels have sinned, you know. And angels can sin. Where are they now, Brother Pastor? In Heaven? No, in chains of darkness waiting for judgment. Is that correct? Is there any Saviour for fallen angels? No. That seems the saddest thing in the world. Those fallen angels will spend eternity, as far as we know, with no cross, no blood atonement, no gospel. There is no salvation for fallen angels. They are in darkness awaiting judgment. What was their sin? Did they get drunk? Is that the way they fell from Heaven? Did they commit adultery? Did they steal?

No. They rebelled against authority. Satan himself, who was an archangel, rebelled. He said: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High." The sin the angels can commit is rebellion against authority. That is where all sin starts. Adultery isn't the worst sin, murder isn't the worst sin, rebellion against the will of God is the worst sin. What is the first commandment? To love the Lord with all your heart. What is the first sin, then? Rebellion against the authority of God.

But all those angels stoop down when a woman comes to pray, and the angels listen. Suppose an angel listens when a woman prays. Now the angels can't be tempted with money, they can't be tempted to drink or to commit adultery. They are sexless beings, as far as we know. Oh, but that woman says: "I will not listen to my husband; I will not mind anybody; I will have my way." And she flaunts her bobbed hair and her rebellious heart of which it is a mark, in the face of the angels of God, and tempts the angels of God who, if they sin, can never be redeemed, but will be chained in darkness, awaiting judgment. When a woman prays and flaunts her rebellion in the face of the angels of God, she tempts the angels to rebel against God's authority. And a woman ought to have long hair because of the angels, putting on the marks of a meek and a quiet heart, surrendered to the will of God, taking a woman's place in the home.

"I don't like that," you say. But a woman ought to have a mark of power on her head. That word *power* is the word for authority. Jesus said, "All power is given unto me." That is the same word here. God's mark is long hair. Somebody says, "I don't think it matters." Let me read you what the Lord says in verse thirteen: "Judge in yourselves: is it comely that a woman pray unto God uncovered?" If it means that when a woman comes to pray and her hair is cut off, if it means rebellion, if it means, "I will not submit to authority, I will not take God's rule, I will not do what my husband says," if it means that, then is it comely, or fitting that a woman pray to God uncovered? If that is what it means will you answer me, ladies, is it comely for a woman to pray unto God uncovered in the presence of the angels of God? If it means rebellion — "I will not do what God said, I want my way" — if it means *I will*, if that is what it means, is it comely that a woman bow her head to pray without the covering God gave a woman of a meek and quiet heart? Is it? No, it isn't.

Then the Scripture says: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

I wonder how many ever saw the House of David ball team? I always wanted to pull that thing and run! Those long braids — I can lick any sissy that wears long hair, any way! If I can't, I can outrun him! Do you think it looks like a man? Does not nature teach you

that? A man is different in heart from a woman. They are not the same and God doesn't expect men to be like women. Doesn't your heart tell you that? Every Christian man is taught of God to say, "I am a man. I have stronger shoulders. My wife is the weaker vessel." The responsibility is on you more than on the woman. It is yours to carry. Isn't that so? Oh, my friends, say, "By God's grace, I will take my place."

You men thought I would romp on the women tonight, didn't you? You sorry sissies, you quitters, and slackers! We need some men these days that will say, "I will be God's man." We need some short-haired men. We need some men with short hair, men who will say, "I am a short-haired father and I will attend to my children." About the family altar, we need men who will say, "I am head of this house and God holds me accountable for it, God holds me accountable for the heavy burdens," and they will be heavy — family altar, discipline, example, oh, that is the place for men. That isn't easy. That is one reason God made men larger than women.

Then another word. "But if any man seem to be contentious, we have no such custom, neither the churches of God." Are you contentious about it?

"Well," you say, "I don't think it means it is all right to have short hair if there is contention about it."

No, that is not what it means. The Holy Spirit is saying through Paul, "I will just remind you that not in any New Testament church did we ever have a bobbed-haired custom, not one." That is not just a passing custom, that is a plan as deep laid as this divine order, as deep laid as the order of God first, then Christ, then man, then woman. It is just that deep laid.

"That is just a custom, and what does it matter?" you say.

What does the Lord's Supper matter? That is just as simple, isn't it? The grapejuice doesn't save anybody, but it has a teaching, and it is no joke. There are just a few symbols in the Bible. There is baptism. Baptism doesn't save souls, does it? But those who lose baptism lose the meaning, too. It means a burial of the old self and that one is raised to live a new life in Christ. Don't leave off what God said.

When you women come to pray, you should have the symbol on your head of a meek and quiet spirit. These symbols have a meaning. By the kind of hair you wear, you either say, "I will flaunt my rebellion in the face of the angels of God," or with a meek and quiet spirit you say, "By God's grace, I will submit to Him."

You surely didn't think I would come and spend this hour talking about the hair, did you? Did you think that? No, no. I tell you what I want: I want what happened in St. Paul, Minnesota. As I spoke on a Sunday afternoon, a wild, profane fellow, Wilson Cunningham, heard me. He heard me recently on the radio and wrote me at Grand Island, Nebraska. He is now a preacher of the gospel and a student in Northwestern Bible Institute, studying to be a minister. He was a drinking boy, breaking his mother's heart. He gambled. That afternoon when I was preaching on "Bobbed Hair," God reached down to him with the gospel and he saw himself as a rebel against authority, a rebel against God, and he was heartbroken. I dismissed the service without an invitation, and as I went into an adjoining room, that young man came running in, weeping, to meet me. He held both my hands as he said, "Brother Rice, I am ready to take Him as my Saviour. I am ready to meet my Saviour."

Rebellion — that is the trouble with every sinner in the world. That is the reason people go to Hell, they will not yield to God, they will not say, "I will," to Him. It isn't what you promise nor how much you do. What you need to do to be saved is to surrender.

"I surrender all."

I surrender all.

All to Him, my blessed Saviour,

I surrender all."

My dear friends, you have listened patiently, and I have said things new and strange to you, perhaps, though they are in the Bible. It isn't any fault of His that you had not heard them before. I come to the most serious, the most solemn part of the service. Don't

What the Cross Means

(CONTINUED FROM PAGE ONE)

of man's heart like the cross. That rabble who did not cross the threshold of Pilate's judgment hall less they be defiled, held out the malignancy in their corrupt hearts when they cried out in their hatred of God's blessed Son, "Away with Him, crucify him." In this we have a picture of the hearts of all men, for we are "all by nature children of wrath even as others." And not one of us would have taken a different attitude had we been there at that time.

The cross, then, emphasizes as nothing else could the corruption of man and the hatred of man toward God. But if the cross tells out the hatred of men, on the other hand it tells out the grace and the mercy of God, who gave His Son in order that He might make known the love He had toward us. We are told in the fourth chapter of the first epistle of John, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

For 1,500 years God had been saying to man, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength," but instead of man responding to that and giving to God the love He deserved because of His grace, goodness, mercy and loving kindness, man's answer to God's command was the cry to which I have already referred, "Crucify him!" when the Father sent His Son — and yet that very act told out as nothing else could the love of God to guilty men. "Herein is love." It is His love to us. Our hearts were totally bereft of love to God. There isn't a spark of love for Him in our natural hearts. "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins." God looked into the hearts of men and He could see nothing good, nothing righteous, nothing that responded to the love of His heart, and He said, "If man doesn't love me, I am going to show how I love him," and "God so loved the world, that He gave His only be-

you see that? Since all sin is rebellion, the sin of all sins in the world is a rebellious heart that will not submit to Jesus Christ? Don't you see that? And the powers that be are ordained of God. God bless you women, it isn't easy what I am saying, and it isn't easy for us men to do what I am saying, either. I wonder how many women will say, "It is in the Bible, and if God will give me grace, I will try to be subject to my husband?"

He may be awfully sorry and ornery, he looks like it, but how many will say, "By God's grace, to please the Lord Jesus, I will try to do what the Lord says to have a happy home?" Will you say, "As God helps me, I will try?"

I wonder how many boys and girls will say, "If God will give me grace, I will try to knuckle under and listen to Dad and Mother and jump when I am spoken to?" How many boys and girls and young people, young men and women, whether you live at home or not, will you say, "By God's grace, I will try to take the place of submission that God gives a son and daughter in the home as unto the Lord?" I have my finger on a sore spot in the home tonight.

Now let me see on this question of bobbed hair, how many women and girls will say, "Brother Rice, you have said a mouthful tonight. It is a little new to me, but by God's grace and to please Him, I will try to do what God says about long hair."

How many are saved? Will you Christian people say, "By God's grace, the best I know how, I will let the Lord Jesus be the Lord of my whole life? Would you say, 'I want to quit my rebellion and say, 'Have thine own way, Lord, have thine own way'?"

Christian people, will you say it, "I want to surrender my will." That isn't easy, and you will have to do it again tomorrow. You will have to nail self to the cross every day. How many will say, "By God's grace, I will go wherever He leads me?" He may lead some of you to Africa or China, but by God's grace say today, "Have thine own way, Lord."

gotten Son, that whosoever believeth in him should not perish, but have everlasting life." "God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. 5:8). When we had no love for Him, His heart went out in love for us and we read that He spared not his own Son. He foresaw all man would do, all his ingratitude and sin, all the suffering of Calvary, and yet He didn't hold back the Son of His love but gave Him up of His own will that He might become the propitiation for our sins. So the cross became the altar on which the supreme sacrifice was immolated.

God had said, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement." In the Greek translation of the Old Testament (that is, the Septuagint version) the Hebrew word translated "atonement" in the English Bible is rendered by the same Greek word as that for "propitiation" in the Greek New Testament. So what God is saying is that the life of the flesh is in the blood and I have given it to you upon the altar of the cross. Christ has made propitiation for the soul. The passage in First John which links with that in Leviticus shows us it was in the cross God told out His love to the world. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." No wonder Paul could say, "I determined not to know anything among you, save Jesus Christ, and him crucified."

It is not enough to know and proclaim Him as a great teacher or example for all mankind, not enough to proclaim Him even as the fullest manifestation of divine love that ever appeared upon the earth; but we must proclaim Him as the one who died on the cross as the propitiation for our sin. Christianity without the cross is not Christianity at all.

Then again, the cross is the full expression of Christ's love to the Father. You remember how He said to His disciples on that last night before He went out to Gethsemane, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence" (Jno. 14:31). Having so said, He went forth to die.

He appeared before Caiaphas, Herod, and Pilate, and thence on to Calvary where He laid down His life voluntarily upon that cross in order to redeem us to God. But in that act of offering himself on the cross, He was testifying to the Father how He loved Him. He was manifesting the devotion of His heart to His God and our God, to His Father and our Father. So in Philippians we read, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God (not something to be retained) but divested Himself, and became in the likeness of man and having been found in fashion as a man He humbled Himself and became obedient unto death — such a death — that of the cross." And so in His obedience unto death God the Father has been fully glorified.

But then our Lord not only told out His love for the Father in the death of the cross, but to us also, for we read in Hebrews 12:2, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Oh, beloved, this was the joy of having redeemed sinners with Himself in the Father's house to share His glory for all eternity. And so we read in the epistle to the Ephesians, fifth chapter, verse two, "And we walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." I like John Bunyan's rapt exclamation:

"Oh, this Lamb of God! He had a whole Heaven to Himself, myriads of angels to do His bidding; but that could not satisfy Him. He must have sinners to share it with Him."

So He came from glory, died upon that cross in order that He might redeem us to God, in order that He might have us with Him for all eternity.

Not only did He die for our sins, but He was made sin for us on that cross. The last verse of the fifth chapter of Second Corinthians reads: "For he hath made him to be sin for us, who knew no sin;

that we might be made the righteousness of God in him." He took our place.

"O why was He there as the bearer of sin

If on Jesus the guilt was not laid;

Why from His side flowed the sin cleansing stream

If His dying my debt has not paid?"

There He settled the sin question to the divine satisfaction. He not only bore our sin but was made sin for us. That is, God allowed him that day to be treated as though He Himself were the very incarnation of all sin ever committed in the world. He gave himself a ransom for all.

Colossians 1:20 tells us that He "made peace through the blood of his cross." There upon that cross He stood in our stead. We had become alienated from God. We could never atone for our sin.

"Could my tears forever flow,
Could my zeal no respite know,
All for sin could not atone —
Thou must save, and Thou alone!"

But He made up the wrong we had done and He made peace by His own most precious blood. I know of no hymn that sets forth the work of the cross like that one by Anne Ross Cousin:

"O Christ, what burdens bow'd Thy head!

Our load was laid on Thee:

Thou stoolest in the sinner's stead,
To bear all ill for me:

A victim led, Thy blood was shed,
Now there's no load for me!

Death and the curse were in the cup —

O Christ, 'twas full for Thee!

But Thou hast drained the last dark drop,

'Tis empty now for me!

That bitter cup — Love drank it up:

Left but the love for me!

Jehovah bade His sword awake —

O Christ, it woke 'gainst Thee!
Thy soul the flaming blade must take —

Thy heart its sheath must be;

All for my sake, my peace to make —

Now sleeps that sword for me!

The tempest's awful voice was heard —

O Christ, it broke on Thee!

Thy open bosom was my ward —

It bore the storm for me!

Thy form was scarred, Thy visage marred —

Now cloudless peace for me!

For me, Lord Jesus, Thou hast died,
And I have died in Thee!

Thou'rt ris'n; my bands are all untied;

And now Thou liv'st in me!

The Father's face of radiant grace
Shines now in light on me!"

All this we see in the cross. No wonder the Apostle Paul could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

"Oh, cross of Christ, oh, glorious tree,

What place can be compared

to thee?

Where God's own Son a ransom died

And for our sins was crucified."

And now it pleases God through the simplicity of preaching, through the proclamation of the cross of Christ, to save them that believe. I trust that you who have listened to me today have found rest for your conscience in the finished work on the cross, or if I am addressing any who have not yet turned to Christ, I trust that the appeal of Calvary will so speak to your soul that it will bring you to the feet of the One there crucified and that you will accept Him as your own Saviour.

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